



BRISBANE COLLEGE OF THEOLOGY

UNIT OUTLINE MASTER OF THEOLOGY

UNIT TITLE	HEIRS OF ST AUGUSTINE
UNIT CODE	D74017
UNIT STATUS	Elective
HOST FIELD	Field D
PREREQUISITE/S	Early Church to 500CE
INCOMPATIBLES	Nil
CREDIT POINTS	10CP
REQUIREMENTS	3 hours contact time every fortnight during the semester (7 sessions per semester: weeks 1, 3, 5, 7, 9, 11 and 13) OR in Intensive Mode seven by 3 hour contact sessions over five days
FREQUENCY OF OFFERING	Biennial
PREPARED BY	Rev Dr David Rankin
UNIT COORDINATOR	Rev Dr David Rankin
TEACHING STAFF	Rev Dr David Rankin
DATE PREPARED	11 December 2006

Rationale

In the first few centuries of the Christian Church there is no figure, not even Origen of Alexandria, who can compare, in terms of his impact on the development for good or ill of Christian thought, with Augustine of Hippo. His influence continues to this day and it is said, though the truth of this is open to challenge, that even the 16th century reformation in the church in the West was at least in part an argument over who was the heir to Augustine's legacy. 'More than most authors Augustine has been the object of unjustified denunciation by those who have not read him.' (Gerald Bonner)

In the Western church we are his heirs, whether we like it or not, whatever we think of him. We have therefore to try to understand him in order the better to understand ourselves.

Relation to program

For students who completed either a BTh – with the core unit *The Early Church to 500CE* – (or their equivalents), or a GradCertTh – with either core unit *The Early Church to 500CE* or *Introduction to Church History* – (or their equivalents), this course will build on that study and provide for a deeper exploration of an important component of the history of the early church in particular and the development of Christian thought generally. In the development of Christian thought no individual, at least from the first five centuries, has influenced that development more. Therefore in whatever unit a Masters student might engage, in biblical studies, in systematics, in church history, in philosophical

theology, or in ministry and mission, he will be confronted by the figure of Augustine, whether s/he knows it or not.

Aims

The unit aims to introduce students to a deeper understanding of the contribution by St Augustine, both positive and negative, to his claimed influence on the development of Christian thought, particularly in the Western Church, and to an appreciation of what Augustine might still have to contribute to contemporary theological thought.

Learning Outcomes	
At the end of this unit the student should be able to:	
1.	detail the major elements of Augustine's thought on at least one topic on which he wrote;
2.	appraise the influence on and contribution of Augustine to the development of Christian thought in at least one area;
3.	analyse and evaluate the potential influence and continuing contribution of Augustine to contemporary Christian reflection in at least one area.

Content

- 1 Me, Myself and Augustine: Augustine as the microcosm of the human experience (the *Confessions*)
Confessions 3.3.6-5.9 (CCC 161)
- 2 Augustine and the meaning of history
City of God 11.1 (CCC 178)
- 3 Augustine the mystic and contemplative: the search for God.
Confessions 9.10 (Ostia)
- 4 Augustine the theologian and philosopher.
De Trinitate 10.4.17-19; *Confessions* 7.1-2
- 5 Augustine and justice and the state.
Epistle 93.5.17-18 (CCC 172)
- 6 Augustine and a doctrine of the Church.
(CCC 173)
- 7 Augustine and the human person: nature, grace and the doctrine of original guilt and sin.
De Civitate Dei 10.30 (CCC181); *De gratia Christi* 5 (CCC 182); *De natura et gratia* 3.3-6.6 (CCC 187)

Organization and Teaching Strategies

1. Lecture (60 minutes per three hour contact session)
2. Text reading (60 minutes per three hour contact session)
3. Student-led discussion on key text and theme (60 minutes per three hour contact session)

Assessment

Type of assessment	No of words	Weighting %	Due date	Learning Outcomes covered
1 Essay	3000	50%	Mid- semester	1-2
2 Essay	3000	50%	End-semester	3

Notes on Assessment

- Item 1 Will develop the student's knowledge of the historical events of the period and the ability to utilize the techniques of historical document analysis through independent work and thought.
- Item 2 Will develop the student's ability to collect, analyse and organize information and ideas and to convey those ideas clearly and fluently in written form.

Bibliography

Textbooks

- Brown, Peter. *Augustine of Hippo: A Biography*. Berkeley: University of California Press, 2000.
- Rist, JM. "Augustinus redivivus" in *idem, Augustine: ancient thought baptized*. Cambridge: CUP, 1994, 290-313.

Recommended

- Ayres, L. *The fundamental grammar of Augustine's Trinitarian theology*. London: Routledge, 2000.
- Harrison, C. *Augustine: Christian Truth and Fractured Humanity: Christian Theology in Context*. Oxford: OUP, 2002.
- Rist, JM. *Augustine: ancient thought baptized*. Cambridge: CUP, 1994.

References – Books

- Atkins EM & RJ Dodaro (eds). *Augustine's Political Writings*. Cambridge: CUP, 2001.
- Bonner, G. *St Augustine of Hippo*. Norwich: Canterbury Press, 2002.
- Cary, P. *Augustine's Invention of the Inner Self: the Legacy of a Christian Platonist*. Oxford: OUP, 2000.
- Chadwick, H. *Augustine*. Oxford: OUP, 1986.
- Clark, MT. *Augustine*. London: Continuum, 1994.
- de Lubac, H. *Augustinianism and modern theology*. New York: Herder & Herder, 2000.
- Dodaro RJ & G Lawless (eds). *Augustine and his Critics: Essays in Honour of Gerald Bonner*. London/New York: Routledge, 2002.
- Dodaro, RJ. *Christ and the just society in the thought of Augustine*. Cambridge: CUP, 2004.
- Evans, GR. *Augustine on evil*. Cambridge: CUP, 1990.
- Frend, WHC. *The Donatist Church*. Oxford: Clarendon, 2000.
- Markus, RA. *Saeculum: History and Society in the Theology of St Augustine*. Cambridge: CUP, 1970.
- TeSelle, E. *Augustine the theologian*. London: Burns & Oates, 1970.

References – Journals and book chapters

1. Me, Myself and Augustine

- Brown, *Augustine*, 158-181.
- Dodaro, R. "Justice and the limits of the soul". *idem, Christ and the just society in the thought of Augustine*, 27-71.
- Kenney, JP. "The Presence of Truth in the 'Confessions'". *Studia Patristica* 27 (1993), 329-336.
- Paffenroth K & RP Kennedy. *A Reader's Companion to Augustine's Confessions*. Louisville: Westminster/John Knox, 2003.
- Rist, JM. "Soul, body and personal identity". *idem, Augustine*, 92-147.

2. Augustine and the meaning of history

- Barnes, TD. "Aspects of the Background of the City of God" in *L'Afrique Romaine: Les Conférences Vanier 1980*. Ed CM Wells; Ottawa: University of Ottawa Press. 1982, 69-85.
- Brown, *Augustine*, 299-329.
- Dalsgaard, B. "Saint Augustine on Christ as principium in *De civitate De*". *Studia Patristica* 22 (1987), 283-9.

3. Augustine the mystic and contemplative

- Barnes, MR. "The Visible Christ and the Invisible Trinity: Mt. 5:8 in Augustine's Trinitarian Theology of 400". *Modern Theology* 19 (2003), 329-55.
- Kenney, JP. "Saint Augustine and the Limits of Contemplation". *Studia Patristica* 38 (2001), 199-218.
- Kenney, JP. "St. Augustine and the Invention of Mysticism". *Studia Patristica* 33 (1997), 125-30.
- Rist, JM. "Will, love and right action" *idem.*, *Augustine*, 148-203 (esp 199-202).

4. Augustine the theologian and philosopher

- Barnes, MR. "The Visible Christ and the Invisible Trinity: Mt. 5:8 in Augustine's Trinitarian Theology of 400". *Modern Theology* 19 (2003), 329-55.
- Cary, P. "Augustine reads Plotinus" *idem.*, *Augustine's Invention of the Inner Self: the Legacy of a Christian Platonist*, 31-44.
- Crouse, R. "Paucis mutatis verbis: St Augustine's Platonism" in RJ Dodaro & G Lawless (eds). *Augustine and his Critics*, 37-50.
- Heidl, G. "'Ordinatissimum Dei Munus'. The Trinity in Augustine's *De Fide et Symbolo* 2.2". *Studia Patristica* 38 (2001), 174-80.
- Muller, EC. "Rhetorical and Theological Issues in the Structuring of Augustine's *De Trinitate*". *Studia Patristica* 27 (1993), 356-63.
- Rist, JM. "Augustine on Free Will and Predestination". *JTS* 20 (1969), 420-47 (in *Platonism and its Christian Heritage*. London: Variorum Reprints, 1985, XIII).
- Stead, C. "Augustine's Philosophy of Being" in *The Philosophy in Christianity*. Ed G Vesey; Cambridge: CUP, 1989, 71-84.
- Strand, N. "Augustine on Predestination and Divine Simplicity: The Problem of Compatibility". *Studia Patristica* 38 (2001), 290-305.
- Torchia, NJ. "The Implications of the Doctrine of *Creatio ex nihilo* in St Augustine's Theology". *Studia Patristica* 33 (1997), 266-73.

5. Augustine, justice and the state

- Burnell, P. "The Functions of the Family and of Civil Society in Augustine's *City of God*". *Studia Patristica* 33 (1997), 35-9.

6. Augustine and the Church

- Beddoe, PV. "Contagio in the Donatists and St Augustine". *Studia Patristica* 27 (1993), 231-6.
- Friend, WHC. "St Augustine and the Donatists" *idem.*, *The Donatist Church*, 227-43.
- Tilley, MA. "From Separatist Sect to Majority Church: the Ecclesiologies of Parmenian and Tyconius". *Studia Patristica* 33 (1997), 260-5.

7. Augustine and the human person

- Bonner, G. "Pelagianism Reconsidered". *Studia Patristica* 27 (1993), 237-241.
- Burns, J Patout. "St Augustine: The Original Condition of Humanity". *Studia Patristica* 22 (1987), 219-222.
- Dodaro, R. "*Sacramentum Christi*: Augustine on the Christology of Pelagius". *Studia Patristica* 27 (1993), 274-280.
- Harrison, C. "Delectatio Victrix: Grace and Freedom in Saint Augustine". *Studia Patristica* 27 (1993), 298-302.
- Wright, DF. "None posse peccare in this life? St. Augustine, *De correptione et gratia* 12:33". *Studia Patristica* 38 (2001), 348-53.

References - Online and Other IT resources

Augustine of Hippo. <http://ccat.sas.upenn.edu/jod/augustine.html>